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KASHI JANGAMAWADIMATH

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KASHI JANGAMAWADIMATH

Shaiva Bharati Shodha Pratishthanam
D. 35/77, Jangamawadimath
Varanasi - 221 001

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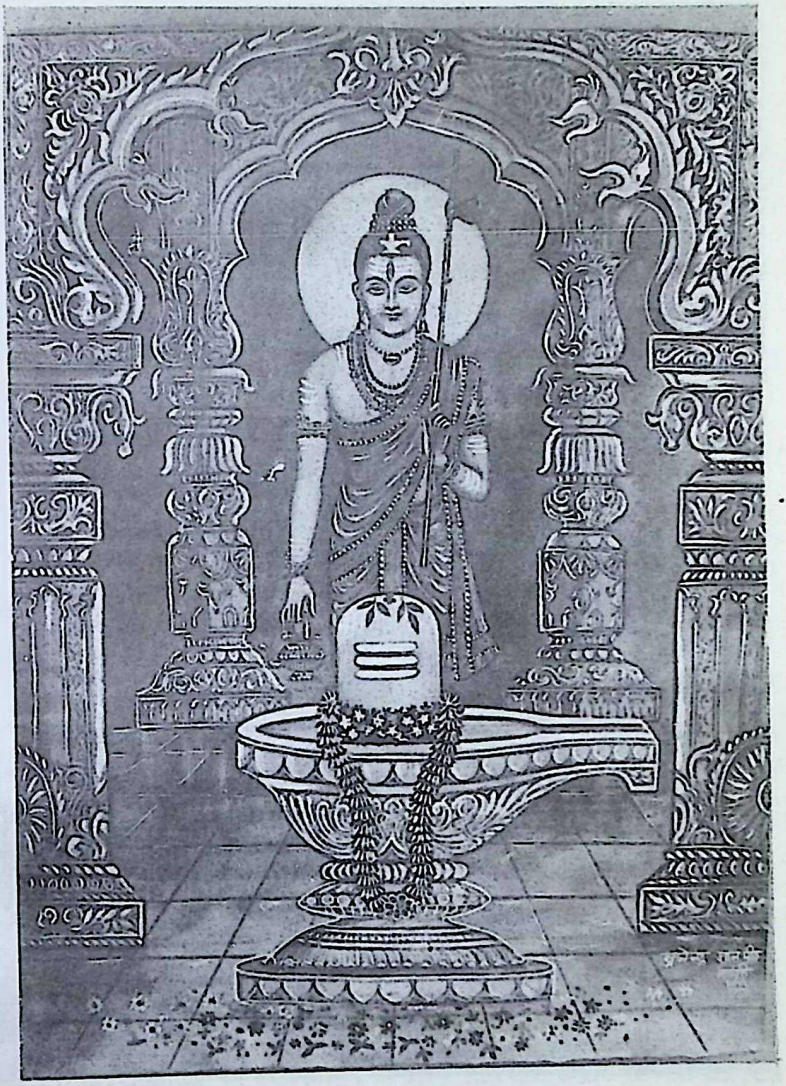

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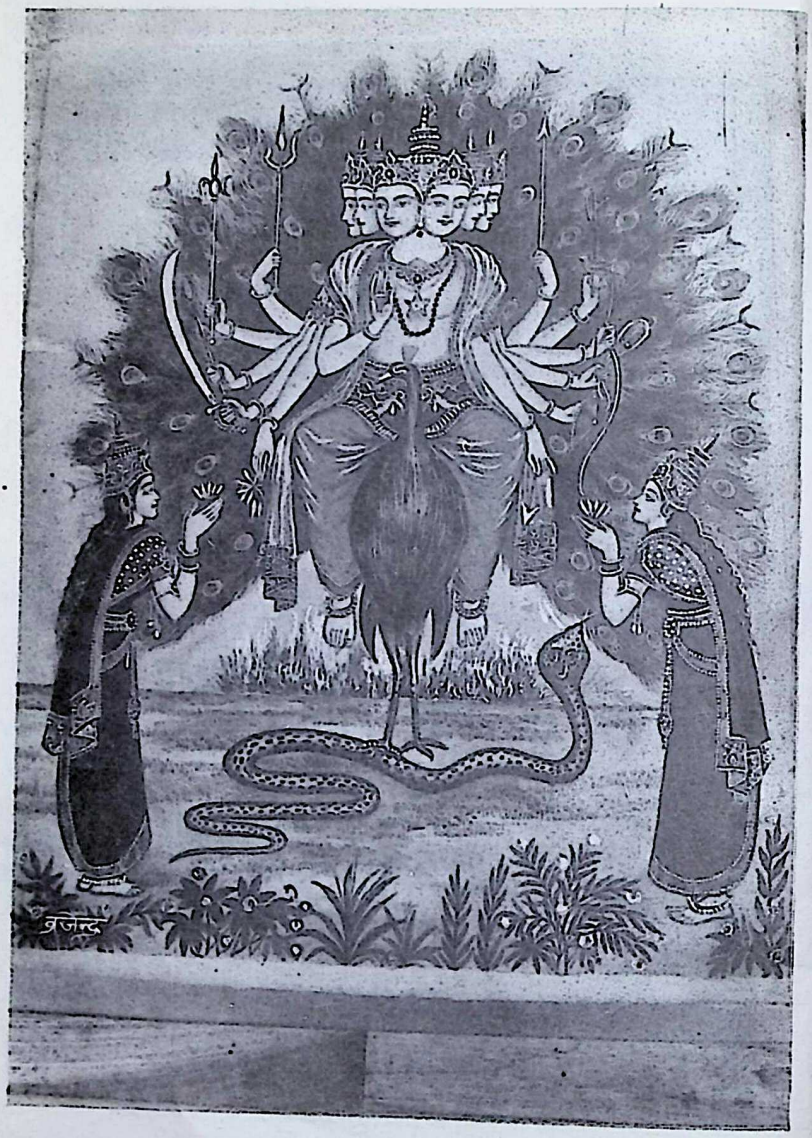

Skanda, Gotra Purusha

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KASHI JANGAMAWADIMATH

KASHI

According to historians Kashi is 4000 years old city. It is one of the oldest living cities of the world which has maintained its cultural tradition for the last thousands of years. It has been mentioned in the 'Anushasana parva' of *Mahabharata* that in the beginning, King Divodasa was the ruler of Kashi. The tradition of kingship has been maintained till todate. Lord Vishveshwar or Vishvanath is the presiding deity of Kashi. Lord Shiva is believed to have appeared in the form of 'Jyotirlinga' in Kashi. Kashi is said to be such a great pilgrimage that all the 330 million Hindu deities have chosen to dwelve here. The importance of Kashi has been heavily described in Veda, Upanishad and Purana. Vyasa Maharshi, in the 'Kashi Khanda' of *Skanda Purana* has described the importance of Kashi in about 15,000 Slokas. Besides this, the importance of Kashi has been described in *Matsya, Kurma, Linga, Padma, Agni* and *Naradiya* Puranas. No such description is available about any city in the world other than Kashi.

"Kashyate Prakashate Iti Kashi" means Kashi is the place which bestowes liberated knowledge. This is also called City of Light. Kashi is also known as Varanasi, Avimukta kshetra, Anandakanana, and Mahasmashana. Followers of all religions from all parts of India have settled in Kashi from time to time. If we want to see the whole India and its culture at one place it is possible in Kashi. Therefore, the foreign tourists who visit India will not go back without visiting Kashi. It has been mentioned in the 'Preta Khanda' of *Garuda Purana* that there are seven sacred cities (Saptapuri) in India which bestow the highest spiritual goal, liberation. These are — Ayodhya, Mathura, Maya (Hardwar), Kashi, Kanchi, Avantika (Ujjain) and Dwaraka. It is commonly believed that those who die in the other six cities except Kashi they

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will reborn in Kashi. But those who die in Kashi are liberated. They will never reborn. Therefore, Kashi is considered as the most sacred city among saptapuris.

Bathing in the Ganges at Kashi is believed to be most purifying and auspicious. Because the river which flows from Gangotri to Gangasagar, it is only in the Kashi where the Ganga winds northward. Many Kings and Maharajas of India had built the beautiful ghats on the bank of the river. Each ghat has its own special religious importance. The Harischandra Ghat and the Manikarnika Ghat are cremation ghats (burning ghats). The dead bodies are being burnt in these two ghats. The people of Kashi and its surroundings do bring the dead bodies for their last rites. The speciality of these two ghats is that the fire (Agni) has never been put of.

Kashi is not only a sacred city but also a seat of learning from ancient time. **"Vidyayahah sadanam Kashi"**. Vyasa Maharshi who had written 18 puranas and the *Mahabharata* had lived in Kashi. The place where he lived is still known as Vyasa Kashi. The age old tradition of being an educational centre is still continuing.

The representation of all the major religious movements in Kashi remains an important part of the city's sacred geography today. The followers of Virashaiva, Dashanami, Gorakhpanthi, Shankara, Ramanuja, Nimbarka, Madhva, Gaudiya, Ramanandi, Kabirpanthi, Garibadasi, Dadupanthi, Pisapanthi, Swami Narayan, Nirmal, Udasina, Sakhi Sampradaya, Arya Samaj, Avadhuta, Harihara Sampradaya, Sikh, Jain & Bauddha all have their monastic centres. There are more than 300 Mathas and 1500 temples in Kashi till today. Besides these the Muslims and Christians also have their mosques and churches respectively. It will not be an exageration if we say that Kashi is a confluence of all religions. However, the majority of the people of Kashi are the devotees of Lord Shiva.

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JANGAMAWADIMATH (Present Condition)

Jangamawadimath has its own history. It is the oldest Math among all the Mathas in Kashi. It is also called as Jnana Simhasana or Jnana Peetha. But it is very famous as Jangamawadimath. Jangama means knower of Shiva, wadi means living place. The place where the knower of Shiva live is called Jangamawadimath. All the Peethacharyas of this Math are learned and had attained the knowledge of Shivadvaita. Since they have been preaching the Shivadvaita knowledge to all the human beings the name for this Math has been rightly called Jangamawadimath. The Jangamawadimath is very near to Vishwanath temple and the Ganges. It is situated on the left hand side on the main road between Godowila and Banaras Hindu University. The distance between Godowlia and Jangamwadimath is hardly 150-200 metre. Kashi is connected by air and railway routes. The distance from Varanasi Air-Port to Jangamawadimath is around 25 kms. From railway station it is 6 kms. Since the Jangamawadimath is existed on the main road, all types of vehicle could easily reach the main gate of the Math. There will not be any problem for the pilgrims to reach the Math.

The Jangamawadimath has been built on an approximate area of 50,000 sq. feet. On the left and the right sides of the Math huge "Vishwaradhya Market" has been built in an area of 22,625 sq. feet. It has thrce storyed of equal area. Furniture business is the main being carried out in this market. Infront of the Math around 8066 sq. feet of land is lying vacant. As per the proposal some commercial shops will be built on the frontside of the road and on the remaining part a big hall, VIP Guest House, School and parking place has been planned. Besides, most of the areas between Pandey Haweli and the Vishwanath temple have been given on lease by the Jangamawadimath.

Inside the Math we can see the following.

1. Main Gate
2. Dharmaratna Kalyani Mahadwara

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3. Kailas Mandap (Original Peetha of Jangadguru Vishwaradhya — the founder of this Math and Jnana Peetha)
4. Jagadguru's Durbar Hall
5. Harishwar Mandir (Samadhis of previous Acharyas)
6. Jnana Mandir Library
7. Shri Jagadguru Vishveshwar Nitya Annadana Kshetra
8. Shri Jagadguru Vishwaradhya Gurukul
9. Bhakta Niwas (Rooms with modern facilities)
10. Staff Quarters
11. Ganesh Hall
12. Ancient Shiva Mandir
13. Sabha Mandap

Free boarding and lodging facility is available to those students who come for Sanskrit study. At present there are 50 students in the Jangamawadimath. They are studying in different classes – primary to research.

Moreover, the Jangamawadimath extends its hospitality to the pilgrims who come to Kashi from far away places. More than 400 people can be accomodated at a time in the Math. As per the desire of the pilgrims Rudrabhisheka, Kumkumarchane, Lingasthapane, Setupuja, Pindadana etc are being performed by the experienced pandits who are well versed in Veda and Agama. The pilgrims are being properly guided here.

His Holiness Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji is the 86th Peethadhipati of this Math. His Holiness is the head of this Math. All the works are being carried out by the staff of the Math by the orders of Jagadguruji. His Holiness compulsorily stays here on two occasions Mahashivaratri and Dipawali. In the remaining time he tours in almost all states of India for propagating religion. If there are no outside programmes His Holiness camps in Kashi.

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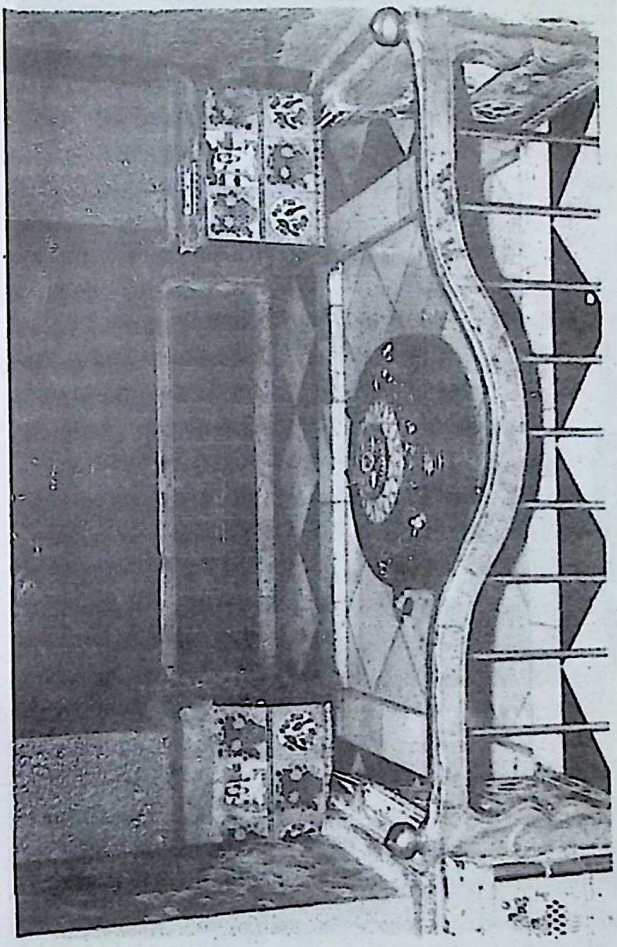

Kailas Mandap (Jnana Peeth)

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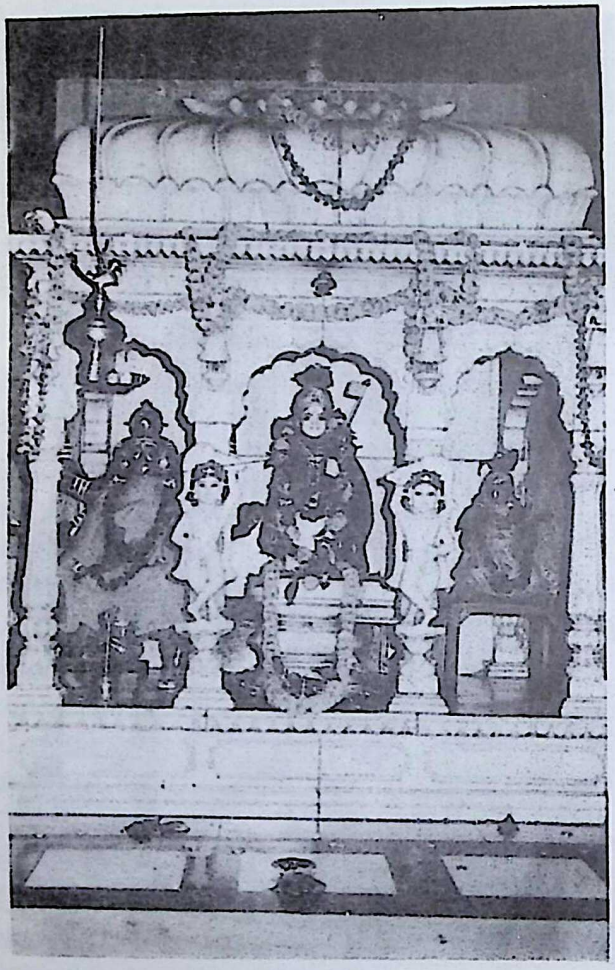

Kailas Mandap (Jangadguru Vishwaradhya)

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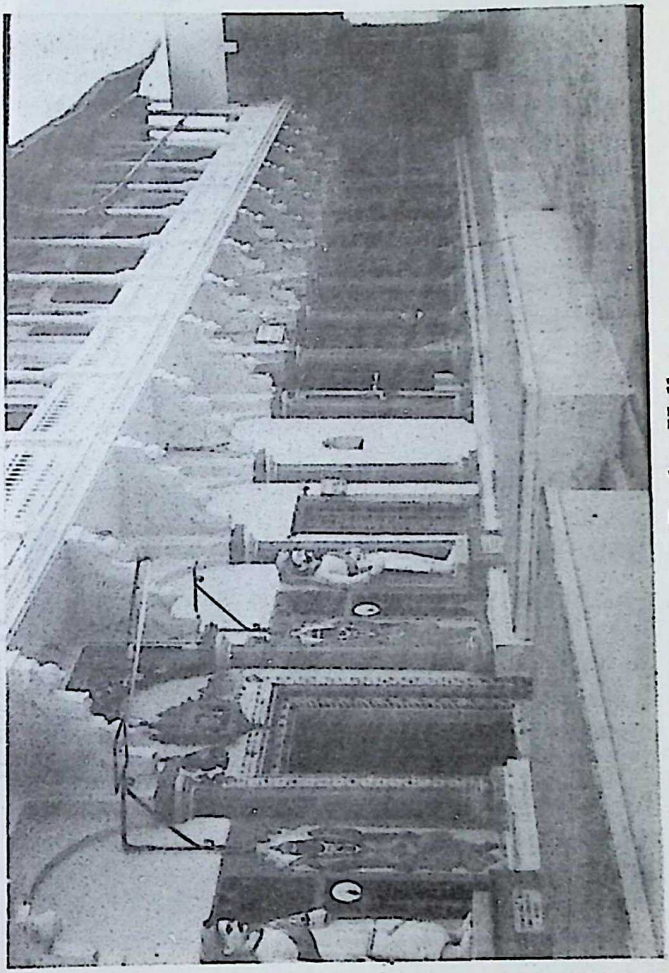

Durbar Hall

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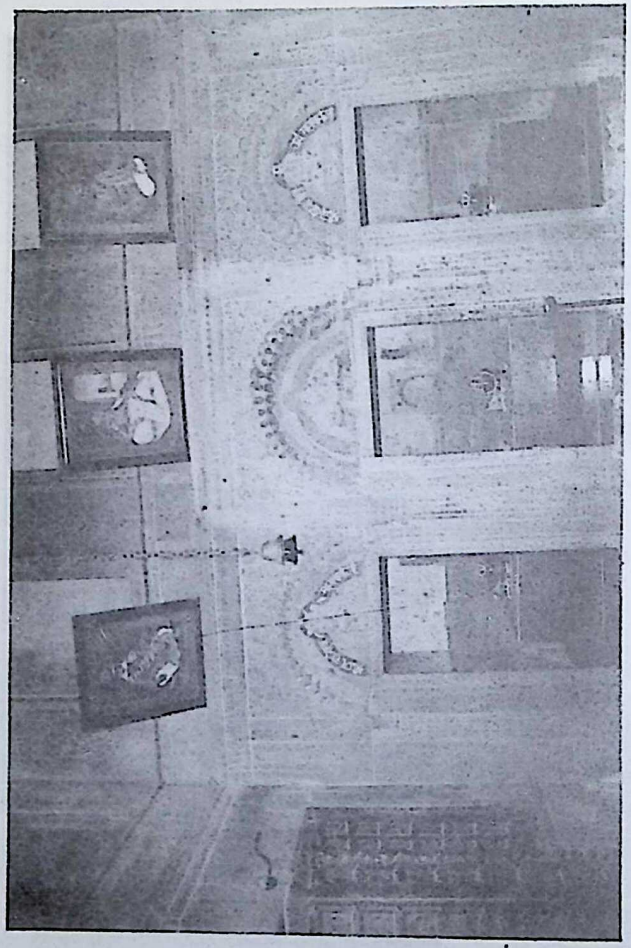

Harishwar Mandir (Samadhis of Previous Acharyas)

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Jnana Mandir (Library)

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Shri Jagadguru Vishveshwar Nitya Annadana Kshetra

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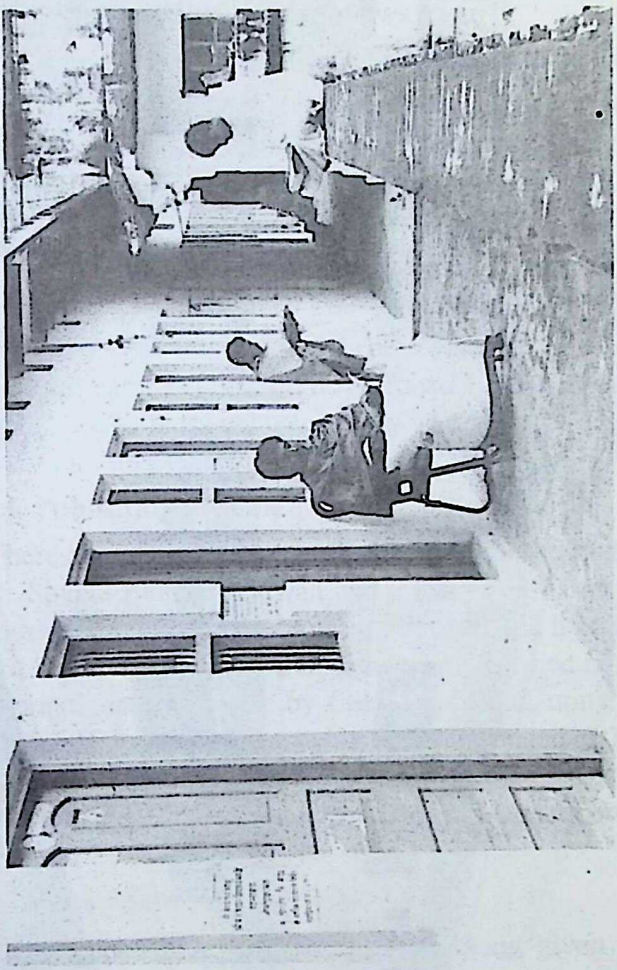

Shri Jagadguru Vishwaradhya Gurukul

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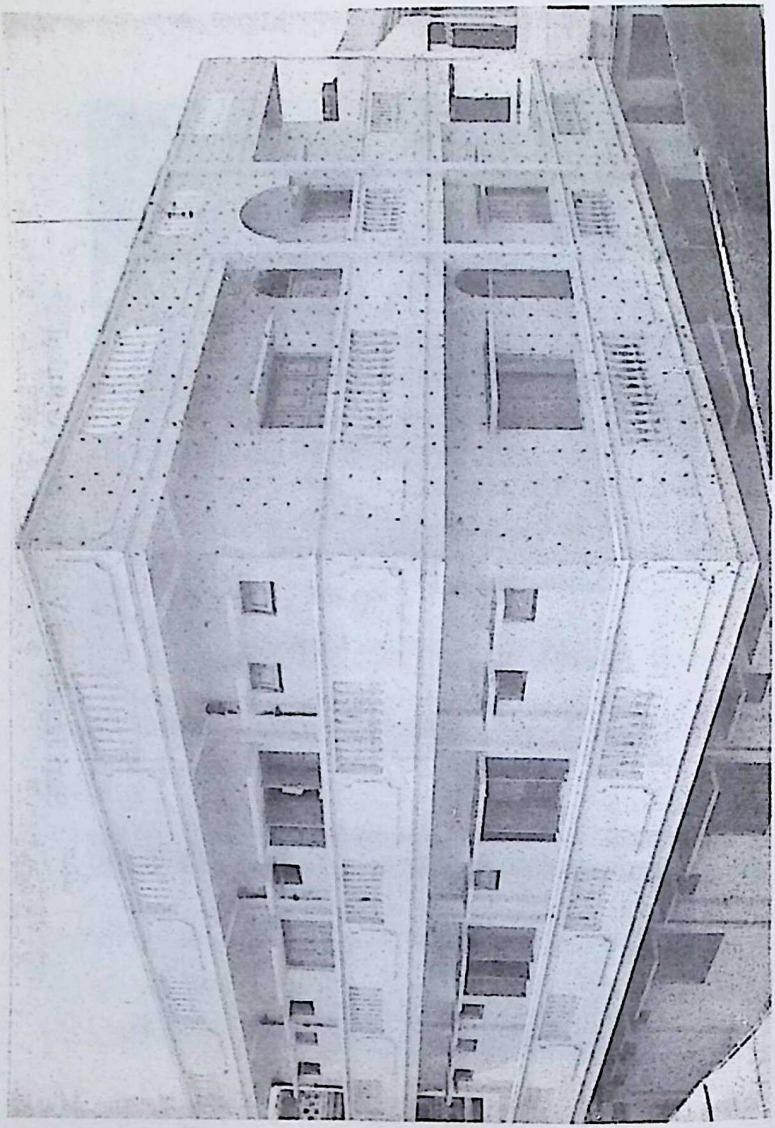

Bhakta Niwas (Rooms with modern facilities)

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ACTIVITIES

His Holiness Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji has started many activities for the betterment of Jangamawadimath. They are as follows :

1. Shri Jagadguru Vishveshwara Nitya Annadana Chhatra

Free boarding facility is available for three days to those who have come to Kashi for pilgrimage purpose. Free boarding facility is also available to those who have come for higher studies. This has become possible with the help of donations given by devotees. One day free Annadana in a year is given in the name of those devotees who pay Rs. 5000/- or more in this scheme.

2. Mahashivaratri Pooja-Prasad Scheme

Mahashivaratri Pooja will be performed and the Prasad will be sent by post to those devotees every year who pay Rs. 1000/- or more under this scheme.

3. Book Publishing Scheme

There are two publishing units in Jangamawadimath. They are : 1. Shaiva Bharati Bhawan and 2. Shaiva Bharati Shodha Pratishthan. The unpublished ancient Shaivagama literature and Sanskrit literature are being translated and published in national and international languages by these publishing units. So far, more than 50 books have been published and reached in the hands of all classes of the society. The devotees as well as institutions have come forward to donate money fully or partially for publishing books.

4. Scholarship Scheme

Under this scheme scholarships are being given to those students who study the different Shastras in the traditional Sanskrit medium. The interest earned from the fixed deposit money given by the devotees under this scheme is given in the form of scholarship. Besides, meritorious and poor students who are studying modern subjects like Medical, Engineering and Computer

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are also getting the scholarships @ Rs. 1000/- per month till they complete their study. This scheme is successful because of the liberal donations given by the devotees.

5. Shri Jagadguru Vishwaradhya Janakalyan Pratishthan

This is a charitable trust meant for the development of all human beings. The jurisdiction of this trust is the whole of India. The following units have been established by this trust.

1. Shaiva Bharati Shodha Pratishthan, Varanasi (U.P.)
2. Jangambaba Bal Vidyalaya, Balua, Dist. Chandauli (U.P.)
3. Vishweshwar Bal Vidyalaya, Sangvi, Pune (Maharashtra)
4. Sanskrit, Agam, Yog Pathshala, Gadag (Karnataka)
5. Virashaiva Anusandhan Sansthan, Bangalore (Karnataka)
6. Mahila Kutir Udyog, Nagpur (Maharashtra)
7. Vadhu-Var Suchana Kendra, Solapur and Narakhed (Maharashtra)

The branches of the Pratishthan have been established and working in Gulbarga, Dharwad and Aurangabad. The Pratishthan is getting donations and financial aid from the public and the Rashtriya Sanskrit Sansthan (New Delhi) respectively.

6. Renovation of Math-Mandir

There are many temples under the control of Kashi Jangamawadimath. Namely — Ancient Ram temple in Mansarovar Ghat; Suryanarayan temple in Jangamawadi Mohalla; Sakshi Vinayak temple, Dhan Kameshwar - Man Kameshwar temple in Vishwanath lane; and Hanuman temple in Adampur area etc. All these temples are too old and are required renovation. This is possible through generous donations by the devotees.

The devotees who are interested to donate for the above mentioned projects may send their crossed DD or crossed cheque to the following addresses and get receipts. All such donations are exempted from the Income Tax under 80G.

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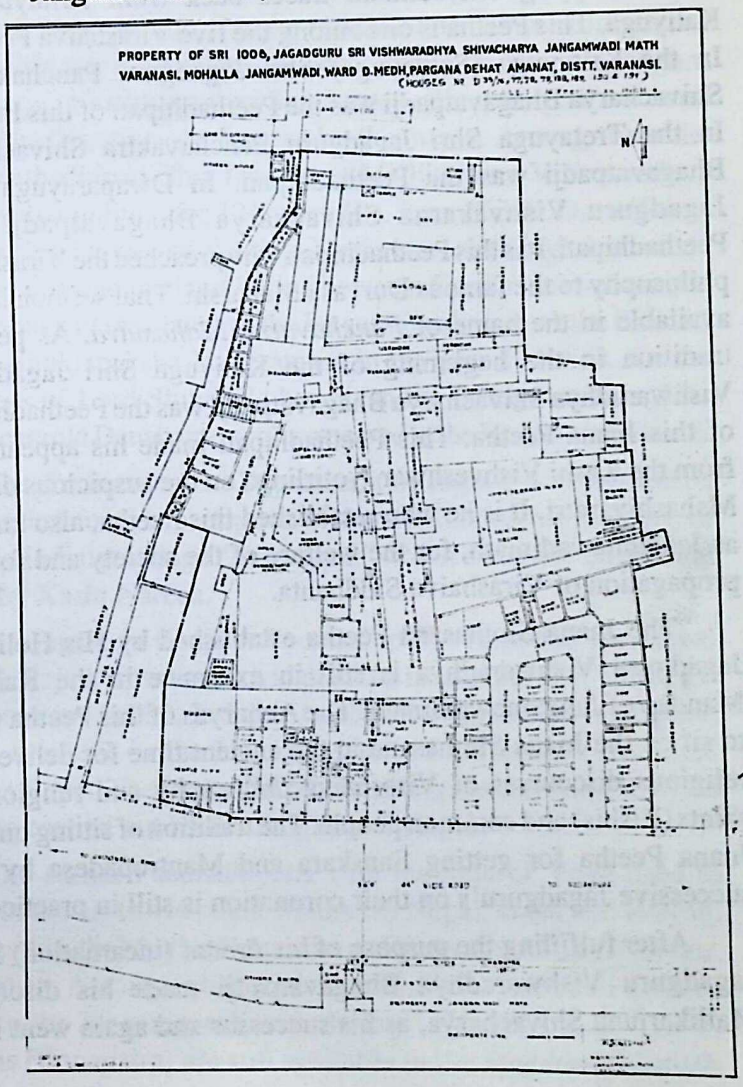
(1) The President
Shri Jagadguru Vishwaradhya Simhasan
Jangamawadimath, Varanasi - 221 001 (U. P.)

(2) The President
Shri Jagadguru Vishwaradhya Janakalyana Pratishthan
Jangamawadimath, Varanasi - 221 001 (U. P.)


PROPERTY OF SRI 1008, JAGADGURU SRI VISHWARADHYA SHIVACHARYA JANGAMWADI MATH
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KASHI PEETHA
(HISTORY OF JANGAMAWADIMATH)

The history of Kashi Vishwaradhya Jnana Simhasana Peetha also known as Jangamawadimath traces back from Kritayuga to Kaliyuga. This Peetha is one among the five Virashaiva Peethas. In the Kritayuga (Satyayuga) Shri Jagadguru Panchakshara Shivacharya Bhagavatpadji was the Peethadhipati of this Peetha. In the Tretayuga Shri Jagadguru Panchavaktra Shivacharya Bhagavatpadji was the Peethadhipati. In Dwaparayuga Shri Jagadguru Vishvakarna Shivacharya Bhagavatpadji was Peethadhipati. It is this Peethadhipati who preached the Virashaiva philosophy to the famous Durvasa Maharshi. That sermon is still available in the name of *Panchavarna Mahasutra*. As per the tradition in the beginning of the Kaliyuga Shri Jagadguru Vishwaradhya Shivacharya Bhagavatpadji was the Peethadhipati of this Jnana Peetha. This Peethadhipati made his appearance from the Kashi Vishveshwar Jyotirlinga on the auspicious day of Mahashivaratri. It is he who established this Peetha, also known as Jangamawadimath, for the welfare of the society and for the propagation of Virashaiva Siddhanta.

The Jnana Simhasana Peetha established by His Holiness Jagadguru Vishwaradhya is still in existance in the Kailash Mandap of Jangamawadimath. The Acharyas of this Peetha used to sit on the Jnana Simhasana in the ancient time for delivering religious discourses of Virashaiva philosophy and religion to saints (Rishis) and common people. The tradition of sitting on this Jnana Peetha for getting Sanskara and Mantropadesa by the successive Jagadguru's on their coronation is still in practice.

After fulfilling the purpose of his Avatar (incarnation) Shri Jagadguru Vishwaradhya Bhagavatpadji made his disciple, Mallikarjuna Shivacharya, as his successor and again went into

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the union of Vishweshwar Jyotirlinga. The history says that Shri Jagadguru Mallikarjuna Shivacharya Bhagavatpadji was the Peethadhipati for 311 years. His period was 2001 B. C. to 1690 B. C. After spreading the Virashaiva philosophy in the north India he handed over the responsibility to his disciple and took Samadhi while in alive. The same Samadhi is being worshipped as the original one in the Jangamawadimath. The successive Peethadhipatis were given the same name as "Shri Jagadguru Mallikarjuna Vishwaradhya Shivacharya Bhagavatpad". Around 77 Peethadhipatis were famous by this name. Among these the 51st Peethadhipati Shri Jagadguru Mallikarjuna Vishwaradhya Bhagavatpadji lived for 121 years (i.e. from 553 A. D. to 674 A. D.). During his period the then Kashi Naresh (King) Jayananda Deo has donated the land falling between Kardameshwar temple and the bank of the Ganga to the Jangamawadimath on the Ekadasi day of Shuklapaksha Kartikamasa in the year 574 A.D. for the blessings of Lord Shiva. He has given the Danapatra also. This 1500 years old Danapatra is still preserved in the Jangamawadimath.

The Archaeological Department of India has expressed its opinion that no such inscription written on this much ancient paper exists in India. A village "Jangampur" was in existance on the land given by Kashi Naresh.

It is again in the 51st Peethadhipati's time that the Nepal Naresh, Raja Vishwamalla had donated land in the year 635 A. D. (Vikram Samvat 692, Jeshtha Shuddha Ashtami). The inscription is still available in the Jangam Math at Bhaktapur, a historical place in Nepal. The Pooja and other management of Jangam Math is being carried out by the Jangams of Nepal.

The earlier Peethadhipatis with the help of Yoga used to travel in the air to visit their Mathas in Nepal, Gaya and Prayag. Besides this, the Mughal Emperors—Humayan, Akbar, Jahangir, Shahjahan, Aurangazeb and Mohammad Shah have had donated lands to the Jangamawadimath during 1530-1668 A.D. The 17 firmans (Danapatra) are still available in the Jangamawadimath.

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These firmans of Mughal Emperors were given during the period of 71st Peethacharya to 77th Peethacharya. All these firmans were examined and found true by the Allahabad High Court in the year 1932. The branch Mathas of Jangamawadimath have been established in the Prayag (Allahabad) and Gaya for the convenience of the pilgrims.

The portraits from 79th Peethacharya to present Peethacharya are available. The contribution of these Peethacharyas to this Math is explained here along with their photographs.

The 79th pontiff of this Peetha, **Shri Jagadguru Harishwar Shivacharya Mahaswamiji** was the Peethadhipati during 1825 to 1879 A.D. During his time the then Mysore Maharaja Shri Krishnaraj Wodeyar had given Danapatra in copper plate dated 10.7.1846, which is still available in the Jangamawadimath. In the same way Chikkaveeraraj Wodeyar of Coorg, Keladi Shivappanayaka and the Maharajas of Rewa, Maihar were also the disciples of Kashi Peetha. The Danapatras given by them are the testimonials to this fact.

The 80th pontiff **Shri Jagadguru Veerabhadra Shivacharya Bhagavatpadji** (I) was the Peethadhipati during 1879 to 1891. During this period Ganesh Hall, Chitrashala etc. were constructed.

Thereafter, during 1891 to 1907 **Shri Jagadguru Rajeshwar Shivacharya Bhagavatpadji** was the 81st Peethadhipati. He was a great Tapasvi and very liberal. The people of Kashi used to call him as "Jangam Raja" During his period there lived a great Sanskrit scholar Maha Mahopadhyaya Pandit Shivakumar Mishra. He had great respect to Mahaswamiji. Shri Jagadguruji got it written a commentary known as *Sharat Vyakhya* on *Lingadharana Chandrika* which had been commended by the Kashi pandits.

Shri Jagadguru Shivalinga Shivacharya Bhagavatpadji was the 82nd Peethadhipati during 1907 to 1932. During his period Shri Jagadguru Vishwaradhya Gurukula has been

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established. It is during the period of this Peethadhipati that in the year 1916, when Pandit Madan Mohan Malaviya wanted to establish the Banaras Hindu University he found the place where the village Jangampur was situated on the land donated by Kashi Naresh in 6th century as suitable. Therefore, he requested Shri Jagadguru Shivalinga Shivacharya Mahaswamiji to give that land for the purpose of establishing the university. His Holiness whole-heartedly agreed to this idea and gave it to Pt. Malaviyaji. The contribution of Jangamawadimath in establishing the internationally known university (BHU) is a big one. One of the Jangambaba Samadhis is still in existance in the university campus (Hyderabad colony — behind Vishwanath temple).

Thereafter, **Shri Jagadguru Panchakshara Shivacharya Bhagavatpadji** became the 83rd Peethadhipati during 1932 to 1944. He worked very hard for the betterment of the Peetha.

Between 1944 to 1948 **Shri Jagadguru Veerabhadra Shivacharya Bhagavatpadji** (II) was the 84th Peethadhipati. He has established a library known as "Jnana Mandir" in the Peetha, and collected books and manuscripts in Sanskrit and in almost all Indian languages. This library is second to none in Varanasi.

Thereafter during 1948 to 1989 **Shri Jagadguru Vishveshwar Shivacharya Bhagavatpadji** was the 85th Peethadhipati. During his time many hostels and Virashaiva Bhawans were constructed in Pune, Mangalvedha, Nagpur and Aurangabad. Besides these, he worked for the establishment of Shaktivisistadvaita Vedanta chair for the study of Virashaiva philosophy in the Sampurnanand Sanskrit University, Varanasi. Also the Vishwaradhya Market has been constructed during his period.

Thereafter, the present 86th Peethadhipati **Shri Jagadguru Dr. Chandrashekhar Shivacharya Bhagavatpadji** has been carrying the traditional activities of the Peetha since 17th November 1989. He has been working hard for the betterment of the Peetha.

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79th Pontiff Shri Jagadguru Harishwar Shivacharya Mahaswamiji

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80th Pontiff Shri Jagadguru Veerabhadra Shivacharya Mahaswamiji

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81st Pontiff Shri Jagadguru Rajeshwar Shivacharya Mahaswamiji

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82nd Pontiff Shri Jagadguru Shivalinga Shivacharya Mahaswamiji

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83rd Pontiff Shri Jagadguru Panchakshara Shivacharya Mahaswamiji

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84th Pontiff Shri Jagadguru Veerabhadra Shivacharya Mahaswamiji-II

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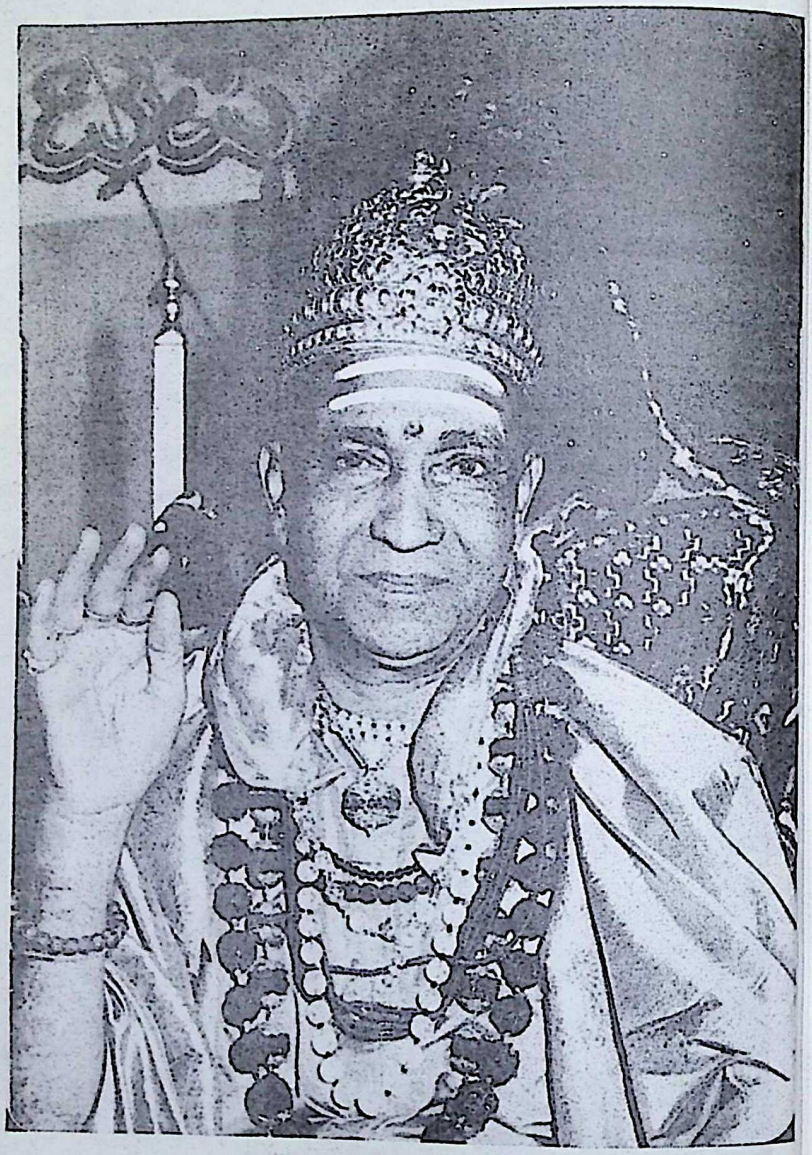

85th Pontiff Shri Jagadguru Vishveshwar Shivacharya Mahaswamiji

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86th Pontiff Shri Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji

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BIO-DATA OF PRESENT JAGADGURU

Name	:	**Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji**
Date of Birth	:	28-08-1947
Birth Place	:	Togunasi, Tq. Badami, Dist. Bagalkot, Karnataka
Mailing Address	:	D.35/77, Jangamawadimath, Varanasi - 221 001 (India) Phone +91-542-450546
Primary & Secondary Education (Modern)	:	Togunasi, Byadgi and Guledgudd.
Sanskrit (Traditional)	:	Shrimadvirashaiva Gurukul and Shrimadvirashaiva Warad Pathshala, Solapur, 1963-69.
Higher Education Sanskrit	:	

Exams. Passed	Board/University	Year	Division
Kavyatirtha (B.A.)	Vangiya Sanskrit Shiksha Parishat,	1969	First Class
Vedantacharya (M.A)	Sampurnanand Sanskrit University, Varanasi	1973	First Class First, won 3 Gold Medals
Ph.D.	do	1981	
D. Litt.	do	1988	

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Research Topics (a) **Ph.D.**
Siddhantasikhamanerdarsanantariya Siddhantaihisaha Samiksa. It is a comparative study of Siddhantashikhamani with other six Indian schools of thought.

(b) **D. Litt.**
Shaktivisistadvaitatattvatrayavimarsah.—The study critically evaluates the origin, development and usefulness of the three tenets of Virshaiva Philosophy – Astavarana, Panchachara and Shatasthala.

Debate : Participated in the All India Sanskrit Debate Competition held at Guruvayur (Kerala) and won the First Prize in Vedanta.

Pattadhikar : In 1970 became Pattadhikari of Amareshwarmath, Guledgudd (Karnataka)

Languages known : Sanskrit, Kannada, Hindi, Marathi.

Publications : (a) *Virashaiva Astavarana Vijnana* (Hindi, Marathi)

(Original)
(b) *Janmaha Akhirca* (Marathi) Vol. 1-13.
(c) *Siddhantasikhamanisamiksa* (Sanskrit)
(d) *Saktivisistadvaitatattvatrayavimarsah* (Sanskrit)
(e) *Siddhantasikhamani Pravacana Prabhe* (Kannada) V. 1-44.

(Edited)
(f) *Siddhantasikhamani* (Sanskrit & Marathi Translation).

Jagadguru : Became the 86th Jagadguru of Kashi Jnanasimhasana, Jangamawadimath, Varanasi on 17-11-1989.

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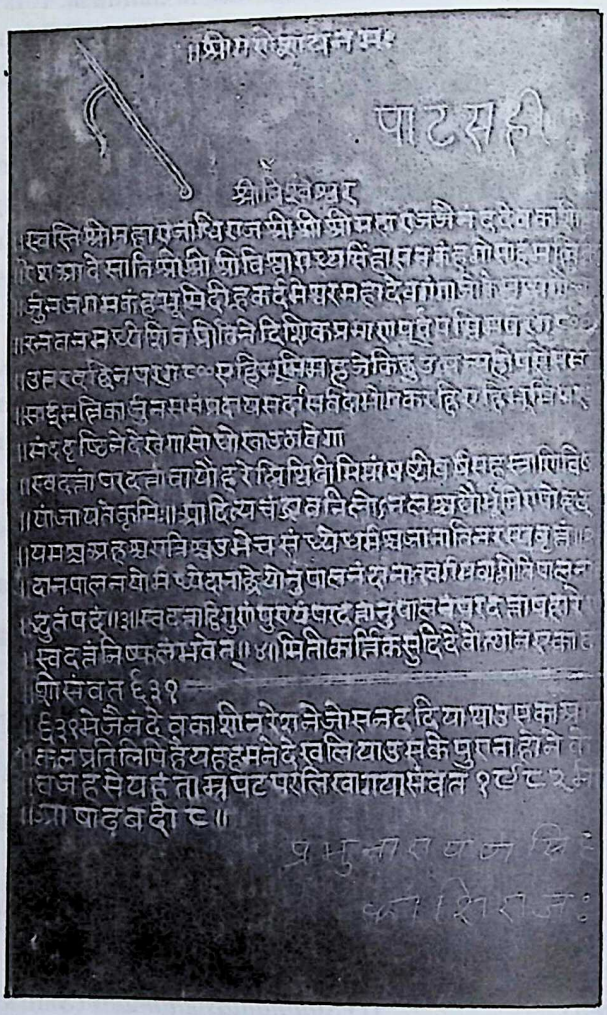

Kashi Naresh Jayananada Deo's Danapatra

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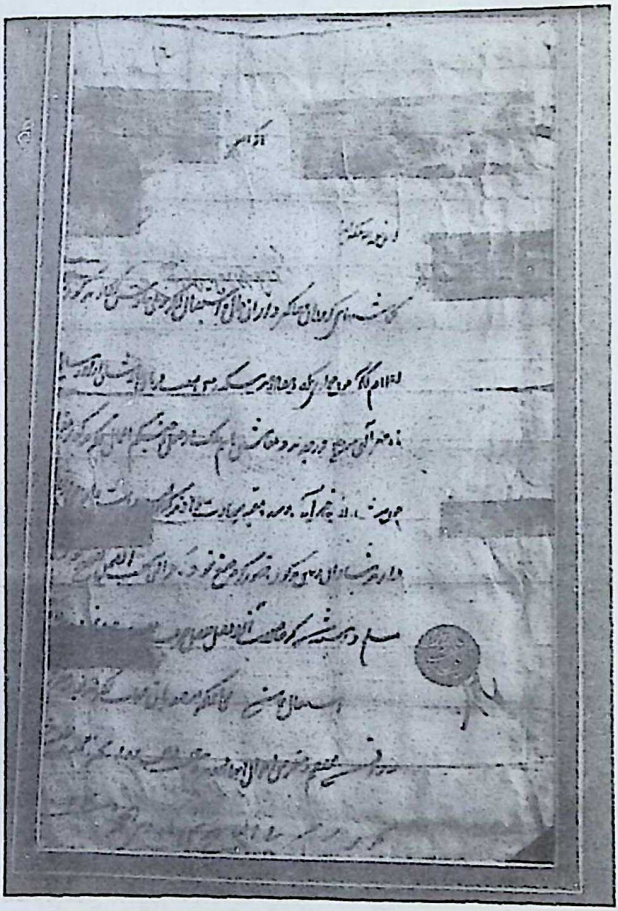

Mughal Emperor Jahangir's Firman

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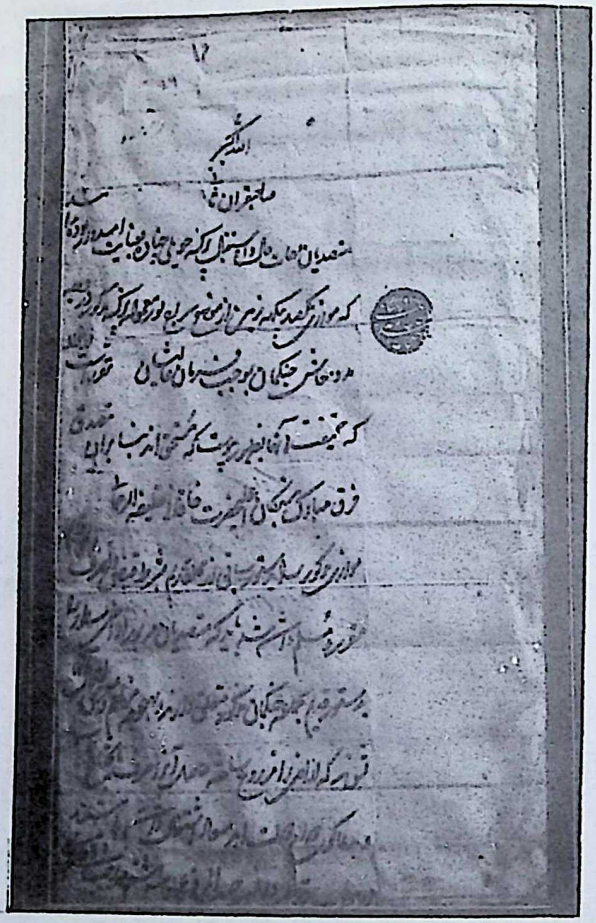

Mughal Emperor Shahjahan's Firman

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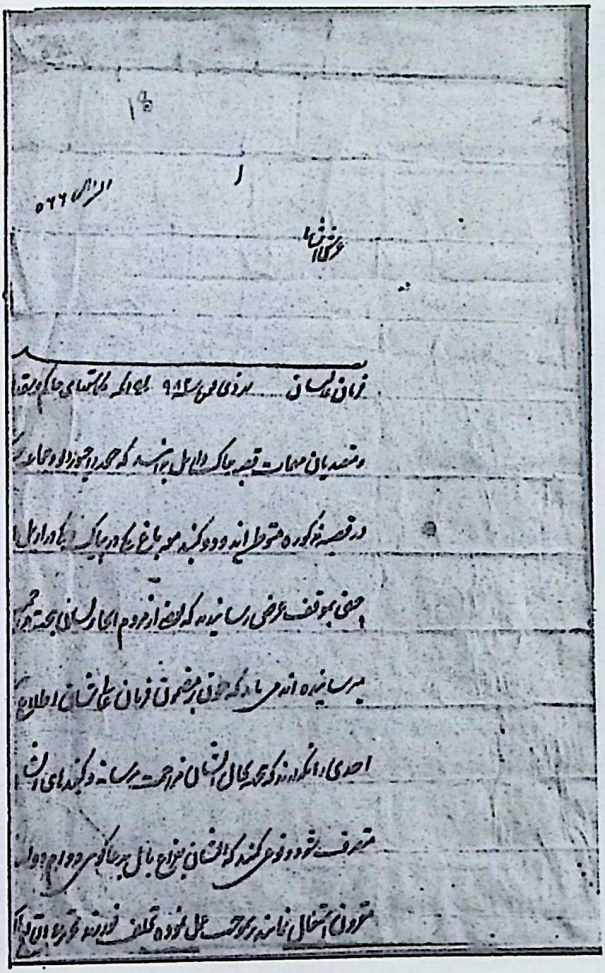

Mughal Emperor Akbar's Firman

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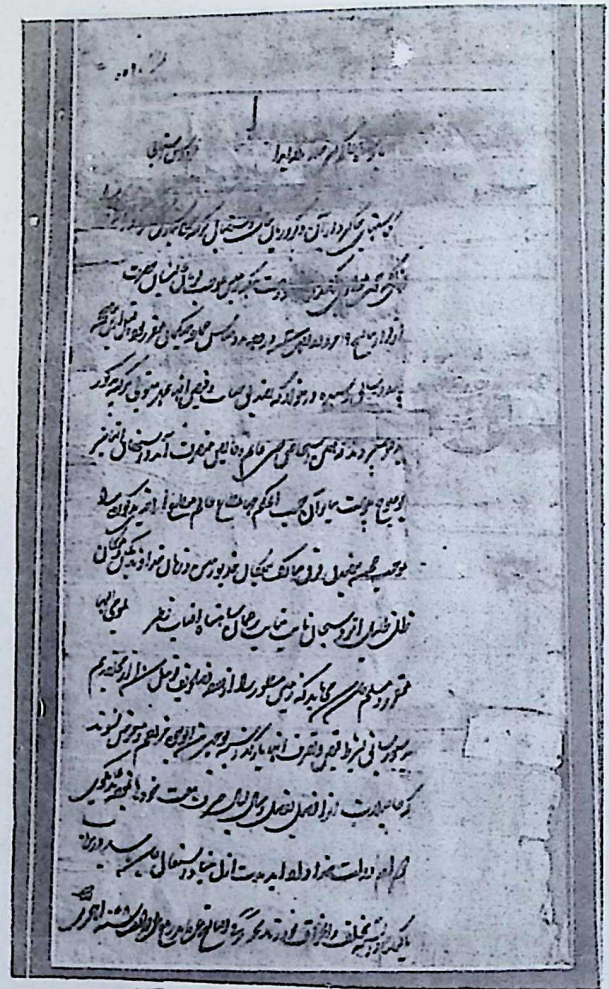

Mughal Emperor Aurangzeb's Firman

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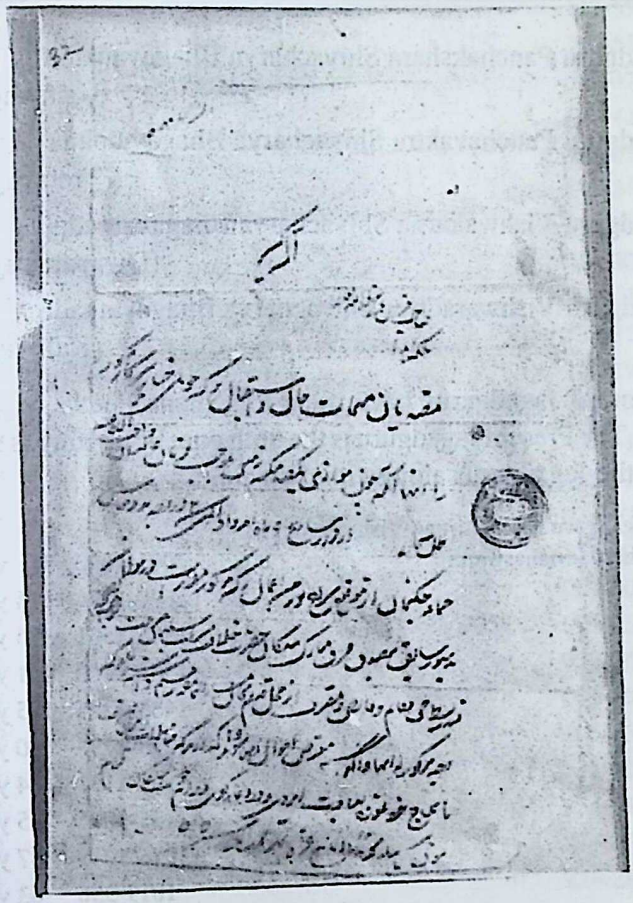

Dara Shikoh's Firman

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LIST OF PREVIOUS JAGADGURUS

Shri Jagadguru Panchakshara Shivacharya Bhagavatpada (Kritayuga)

Shri Jagadguru Panchavaktra Shivacharya Bhagavatpada (Tretayuga)

Shri Jagadguru Vishwakarna Shivacharya Bhagavatpada (Dwaparayuga)

Shri Jagadguru Vishwaradhya Shivacharya Bhagavatpada (Kaliyuga)

So for 85 Jagadgurus have ruled this Jnana Peetha in the Kaliyuga. The Present Jagadguru is the 86th one. Following is the list of all the Jagadgurus alongwith their time.

1.	Shri Jagadguru Mallikarjuna Vishwaradhya Shivacharya Mahaswamiji	B.C.	2001-1690	311 yrs.
2.	" "	"	1690-1576	114 yrs.
3.	" "	"	1576-1501	75 yrs.
4	" "	"	1501-1400	101 yrs.
5.	" "	"	1400-1275	125 yrs.
6.	" "	"	1275-1195	80 yrs.
7.	" "	"	1195-1131	64 yrs.
8.	" "	"	1131-1076	55 yrs.
9.	" "	"	1076-1019	57 yrs.
10.	" "	"	1019-956	63 yrs.
11.	" "	"	956-881	75 yrs.
12.	" "	"	881-847	34 yrs.
13.	" "	"	847-802	45 yrs.
14.	" "	"	802-765	37 yrs.
15.	" "	"	765-699	66 yrs.
16.	" "	"	699-668	31 yrs.
17.	" "	"	668-643	25 yrs.

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18.	Shri Jagadguru Mallikarjuna Vishwaradhya Shivacharya Mahaswamiji		B.C.	643-626	17 yrs.
19.	"	"	"	626-611	15 yrs.
20.	"	"	"	611-590	21 yrs.
21.	"	"	"	590-513	77 yrs.
22.	"	"	"	513-478	35 yrs.
23.	"	"	"	478-438	40 yrs.
24.	"	"	"	438-393	45 yrs.
25.	"	"	"	393-342	51 yrs.
26.	"	"	"	342-314	28 yrs.
27.	"	"	"	314-300	14 yrs.
28.	"	"	"	300-233	67 yrs.
29.	"	"	"	233-214	19 yrs.
30.	"	"	"	214-190	24 yrs.
31.	"	"	"	190-168	22 yrs.
32.	"	"	"	168-116	52 yrs.
33.	"	"	"	116-078	38 yrs.
34.	"	"	"	078-036	42 yrs.
35.	"	"	"	036-007	29 yrs.
36.	"	"	"	007-005	2 yrs.
37.	"	"	A.D.	005-059	54 yrs.
38.	"	"	"	059-081	22 yrs.
39.	"	"	"	081-105	24 yrs.
40.	"	"	"	105-131	26 yrs.
41.	"	"	"	131-155	24 yrs.
42.	"	"	"	155-214	59 yrs.
43.	"	"	"	214-228	14 yrs.
44.	"	"	"	228-285	57 yrs.
45.	"	"	"	285-354	69 yrs.
46.	"	"	"	354-417	63 yrs.
47.	"	"	"	417-438	21 yrs.
48.	"	"	"	438-449	11 yrs.
49.	"	"	"	449-521	72 yrs.
50.	"	"	"	521-553	32 yrs.
51.	"	"	"	553-674	121 yrs.
52.	"	"	"	674-759	85 yrs.

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53.	Shri Jagadguru Mallikarjuna Vishwaradhya Shivacharya Mahaswamiji	A.D.	759-793	34 yrs.
54.	" "	"	793-829	36 yrs.
55.	" "	"	829-882	53 yrs.
56.	" "	"	882-940	58 yrs.
57.	" "	"	940-996	56 yrs.
58.	" "	"	996-1009	13 yrs.
59.	" "	"	1009-1057	48 yrs.
60.	" "	"	1057-1103	46 yrs.
61.	" "	"	1103-1122	19 yrs.
62.	" "	"	1122-1187	65 yrs.
63.	" "	"	1187-1201	14 yrs.
64.	" "	"	1201-1275	74 yrs.
65.	" "	"	1275-1347	72 yrs.
66.	" "	"	1347-1356	9 yrs.
67.	" "	"	1356-1429	73 yrs.
68.	" "	"	1429-1442	13 yrs.
69.	" "	"	1442-1460	18 yrs.
70.	" "	"	1460-1527	67 yrs.
71.	" "	"	1527-1547	20 yrs.
72.	" "	"	1547-1583	36 yrs.
73.	" "	"	1583-1631	48 yrs.
74.	" "	"	1631-1639	08 yrs.
75.	" "	"	1639-1663	24 yrs.
76.	" "	"	1663-1710	47 yrs.
77.	" "	"	1710-1750	40 yrs.
78.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Shivalinga Shivacharya Mahaswamiji	"	1750-1825	75 yrs.
79.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Harishwara Shivacharya Mahaswamiji	"	1825-1879	54 yrs.
80.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Veerabhadra Shivacharya Mahaswamiji I	"	1879-1891	12 yrs.

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81.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Rajeshwara Shivacharya Mahaswamiji	A.D.	1891-1907	16 yrs.
82.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Shivalinga Shivacharya Mahaswamiji	"	1907-1932	25 yrs.
83.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Panchakshara Shivacharya Mahaswamiji	"	1932-1944	12 yrs.
84.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Veerabhadra Shivacharya Mahaswamiji II	"	1944-1948	4 yrs.
85.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Vishveshwara Shivacharya Mahaswamiji	"	1948-1989	41 yrs.
86.	Shri Jagadguru Mallikarjuna Shivacharya Mahaswamiji *Alias* Shri Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji	"	17.11.1989	—

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BRANCHES OF JANGAMAWADIMATH

1. Jangamawadimath
   Daraganj, Allahabad - 211 002 (U.P.)

2. Jangam Math
   Bhaktapur, Kathmandu
   Nepal

3. Jangamawadimath
   Sisoria Mohalla
   Gaya (Bihar)

4. Jagadguru Vishwaradhya Vidyarthi Nilaya
   Kashi Jangamawadimath
   876, Sadashiv Peth, Rajwada Road
   Pune - 411 030 (Maharashtra)

5. Vidyarthi Vasati Griha
   Mangalwedha
   Dist.: Solapur (Maharashtra)

6. Shri Vishwaradhya Matham
   D. No. 11-45-61
   Tavvavari Street
   Vijayawada - 520 001 (Andhra Pradesh)

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PANCHACHARYAS AND VIRASHAIVISM

PANCHACHARYAS

Virashaivism is one of the oldest religions of India. Kashi Jangamawadimath belongs to Virashaiva sect. A brief introduction about the five Peethas which belong to Virashaivism is given here.

By the order of Lord Shiva Shri Jagadguru Revanaradhya, Shri Jagadguru Marularadhya, Shri Jagadguru Ekoramaradhya, Shri Jagadguru Panditaradhya and Shri Jagadguru Vishwaradhya have sprung from the five faces of Shiva (Lingodbhava) on this earth and established five Peethas for the propagation of Virashaiva Siddhanta. Following are the five Peethas founded by the five Acharyas — known as Panchacharyas :

1. Rambhapuri	:	Post : Balehonnur, Dist : Chikmagalur, Karnataka, Phone : +91-8266-87424; 51288
2. Ujjayini	:	Post : Ujjayini, Taluk : Kudalgi, Dist : Bellary, Karnataka, Phone : +91-8391-68425; 68456; 68565
3. Kedar	:	Post : Okhimath, Dist : Chamoli, Uttaranchal, Phone : +91-1364-6728
4. Shrishaila	:	Post : Shrishailam, Dist : Kurnool, Andhra Pradesh, Phone : +91-8524-87123; 87141
5. Kashi	:	Post : Varanasi, Uttar Pradesh, Phone : + 91-542-450546

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Present Peethadhipatis of Panch Peeth

1. **Shri 1008 Jagadguru Veera Someshwar Shivacharya Mahaswamiji** *(Rambhapuri)*
2. **Shri 1008 Jagadguru Marulasiddha Shivacharya Mahaswamiji** *(Ujjayini)*
3. (i) **Shri 1008 Jagadguru Rawal Siddheshwarlinga Shivacharya Mahaswamiji** *(Kedar)*

   (ii) **Shri 1008 Jagadguru Rawal Bhimashankarlinga Shivacharya Mahaswamiji** (" Chela)
4. **Shri 1008 Jagadguru Umapati Panditaradhya Shivacharya Mahaswamiji** *(Shrishaila)*
5. **Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji** *(Kashi)*

All these five Peethas have maintained their age-old tradition till to-date. The Panchacharyas are the founders of Virashaivism. The saints and Sharanas of Maharashtra, Karnataka, Andhra Pradesh, Tamil Nadu etc. have had contributed a lot in spreading Virashaivism from time to time. Among them Mahatma Basaveshwar's name is on the top in Karnataka. Mahatma Basaveshwar embraced Virashaivism and got Ishtalinga from Shri Jataveda Muni Shivacharya of Sarangamath in Kudalasangama. The Sarangamath is the branch Math of Ujjayini Peetha. During his life time Mahatma Basaveshwar had tremendously propagated Virashaivism. It should be kept in mind that Mahatma Basaveshwar was only a propagator of Virashaivism and not the founder.

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Kashi Shrishaila Kedar Ujjayani Rambhapuri

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VIRASHAIVISM

The philosophy which preaches the close relationship between Shiva and Jiva or Linga and Anga is the Virashaiva philosophy (*Siddhanta Shikhamani*, 5.15-16, 18). Shaiva means devotee of Shiva. Vira means brave. A person who is brave in the devotion of Shiva is Virashaiva (*Virashaiva Dharma Shiromani*, 1.16). A devotee of Shiva who posseses Ishtalinga and strictly follows the Viravrata is called Virashaiva (*Chandrajnanagama* (Kriyapad), 10.33-34). 'Vi' means enemy 'ra' means without. A shaiva who has no enemy is called Virashaiva (*Kriyasara*, Pt.I, p.11). The person who worships the Ishtalinga, given by his Guru, keeping it on his left hand palm and lateron tie it always on his body is called Virashaiva (*Skanda Purana*, Shankara Samhita).

On the basis of all these we can say that he is Virashaiva who always wears the Ishtalinga on his body and worship it keeping on his left hand palm and follows the Viravrata without having any enemity with other religious followers.

Every Virashaiva worships the Ishtalinga keeping it on his/her left hand palm everyday with Rudrabhisheka, Panchamrita Abhisheka etc. After Abhisheka he/she uses Bhashma, Gandha (Sandalwood paste) and Akshata for worshipping the Ishtalinga along with 108 or 1008 Bilvas. Later on the Mangalarati is performed with Dhoop & Deepa. After that the Naivedya (food) is offered to Ishtalinga. After that the Bilva and Pushpa (flower) offered to the Ishtalinga are removed and smelled and disposed by the Virashaiva devotee. At the end, the Panchakshara mantra (hymn) is chanted thrice and the sacred water is also offered thrice. The same sacred water is accepted by the devotee. The Ishtalinga is to be worshipped atleast six time in a day. This is the rule as per Virashaiva religion. In case if it is not possible one should worship the Ishtalinga three times or atleast one time in a day. Accordingly, every Virashaiva male and female worship the Ishtalinga as per their capacity.

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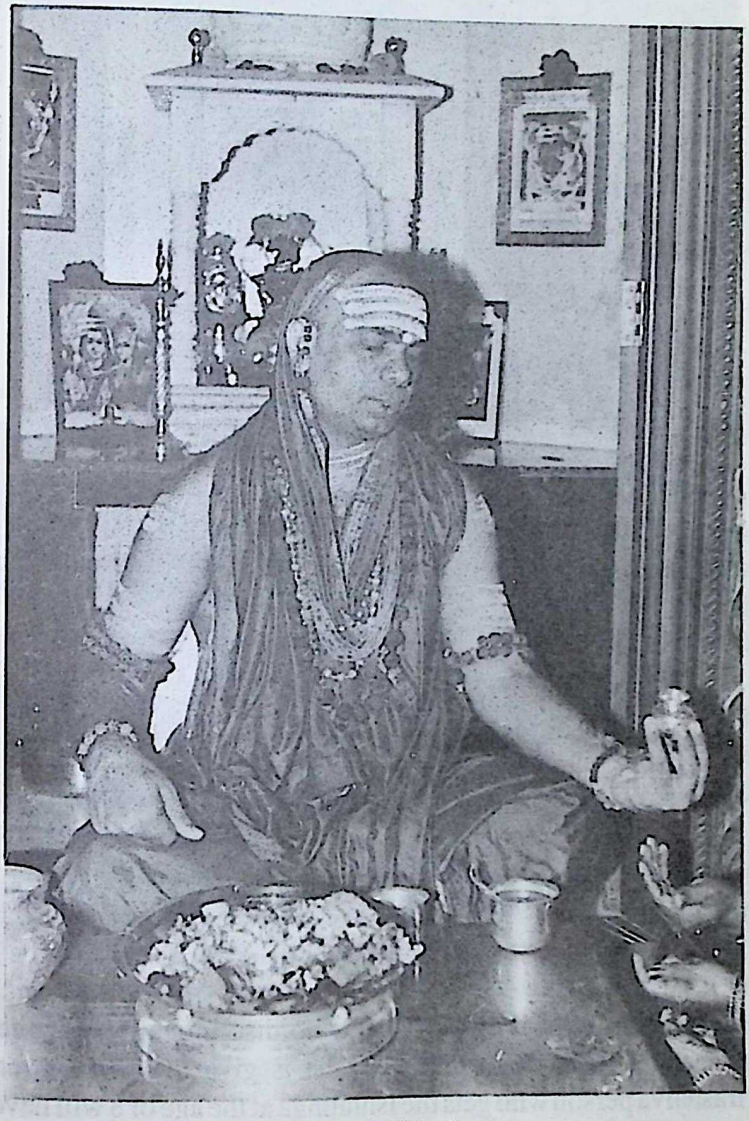
Worshipping the Ishtalinga keeping it on the left hand palm and wearing it on the body after the worship is prescribed in Virashaiva religion. Therefore, the Virashaivism is superior among all the Shaiva sects. Because of this speciality this is called Virashaiva religion.



Lingabhisheka

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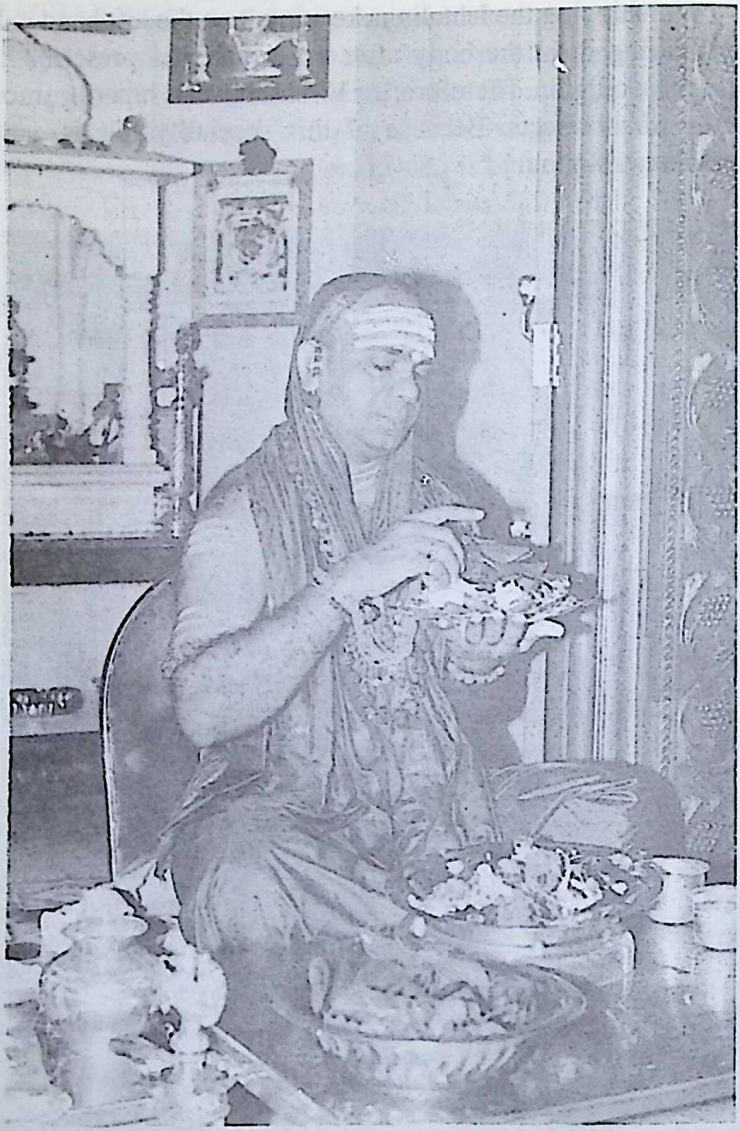

Bilvarchana

In Virashaiva religion there is no discrimination between male and female. Ishtalinga deeksha is given to both. Every Virashaiva person who gets the Ishtalinga at the age of 8 will never

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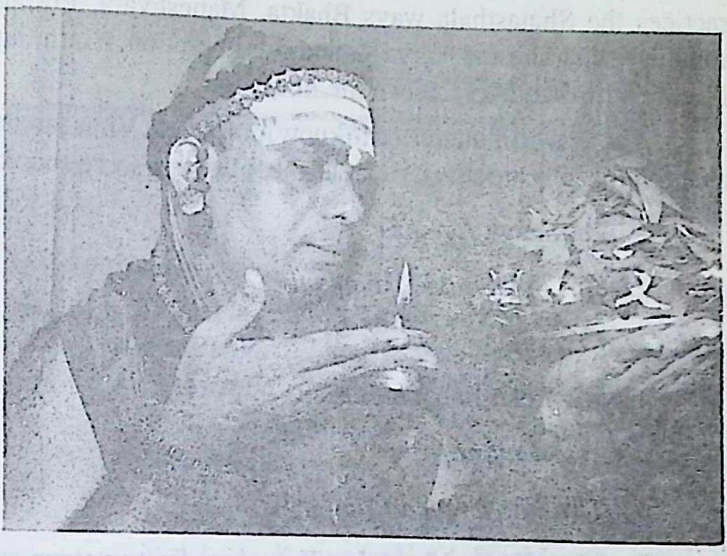

Arati

separates the Ishtalinga from his/her body. Wherever they go it will remain with them. They worship it everyday. The females who worship Ishtalinga do not have any kind of sutaka (pollution) — Janana and Rajas. Wearing the Ishtalinga and Rudraksha in the neck Tripundra Bhasma on the forehead and always chanting the Panchakshara hymn in the mouth are the external symbols to identify a Virashaiva. In case of death of a Virashaiva the Ishtalinga will also be buried alongwith the dead body and Samadhi rites are performed. Burning the dead body is strictly prohibited for Virashaivas.

Every Virashaiva posseses the Ashtavarana (eight fold protections — Guru, Linga, Jangama, Vibhuti, Rudraksha, Mantra, Padodaka and Prasada out of these Ashtavaranas Guru, Linga & Jangama are worshipables, Vibhuti, Rudraksa & Mantra are worshipping things and Padodaka & Prasada are the fruits. He performs the Panchacharas — Lingachara, Sadachara, Shivachara,

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Ganachara and Bhrityachara in his daily life. Along with this he practices the Shatasthala ways Bhakta, Maheshvara, Prasadi, Pranalingi, Sharana and Aikya — and gets liberation. It is the aim of every Virashaiva to achieve the liberation.

Any body who is interested to know more about Virashaivism and its philosophy are advised to read the following sacred books:

1. 28 Shaiva Agamas
2. *Shri Siddhanta Sikhamani*
3. *Kriyasara*
4. *Lingadharana Chandrika*
5. *Anubhavasutra*
6. *Virashaivananda Chandrika*
7. *Isha, Kena, Mundaka, Kaivalya, Svetasvetara* and *Siddhanta Shikopanisad* (Virashaiva commentaries)

Besides these one can read the Vachana literature of Kannada Sharanas and Virashaiva saints' Abhangas in Marathi. The vast literature is also available about Virashaivim in telugu and Tamil languages.

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LITERATURE

The following literature is available in Kashi Jangamawadimath for sale.

A. Cassettes

(1) Kannada Audio cassettes of religious discourses given on *Bhagavadgita* (Sankhya Yoga) Vol.1-33 and *Upanishad Chintane,* Vol.1-7 by His Holiness Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji. Rs. 30/- each

(2) Audio Cassettes on *Siddhanta Sikhamani* in Hindi Vol.1-71; Kannada Vol.1-50; Marathi Vol.1-29 by His Holiness Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji. Rs. 30/- each

(3) Audio Cassette of Kannada songs (Geeta Ganga) about Jangamawadimath. Rs. 30/-

B. Books

1. **Liṅgadhāraṇacandrikā**
   Nandikeshvara Shivacharya Rs.150-00

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9. **Makuṭāgamaḥ**
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Ed. by Pt. Jagannath Shastri Tailanga — Rs.150-00

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17. **Makuṭāgama** (English)
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18. **Śaktiviśiṣṭādvaitatattvatrayavimarśaḥ**
Dr. Chandrashekhar Shivacharya Mahaswami — Rs.300-00

19. **Anubhavasūtram**
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20. **Siddhāntaśikhopaniṣad**
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26. **Devīkālottarāgamaḥ**
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27. **Tantrāgamīya Jñānakośa**
Ed. by Dr. Chandrashekhar Shivacharya Mahaswami et.al. — Rs.300-00

28. **Pārameśvarāgama** (English)
Tr. by Dr. Rama Ghose — Rs.400-00

29. **Sanskrit mein Vīraśaiva Sāhitya**
Shanmukhayya Akkurmath — Rs.150-00

30. **Ṛgvedasyaprathamamaṇḍalasya Sāyaṇavenkaṭa mādhavabhāṣyayostulanatmakamadhyayanam**
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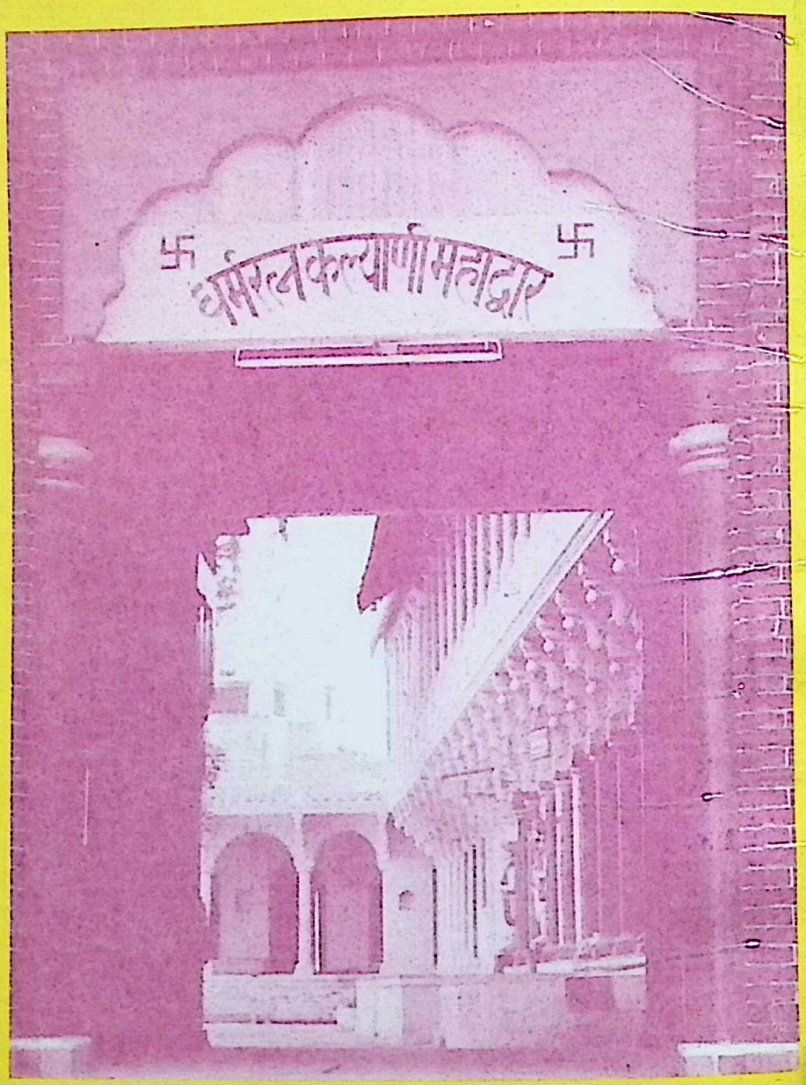

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